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WHENCE COME WHITHER GO

By

STANLEY PHILLIPS SMITH

WHENCE COME

WHITHER GO

* *

A retired lawyer, having sought relaxation in exploring his antecedents and in wrestling with the eternal values, records his findings, -- as the surest means of deflating any unseasonable ego.

* *

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STANLEY PHILLIPS SMITH
OAKLAND, MARYLAND

"ATOP THE ALLEGHENY PLATEAU"

1963

GENEALOGICAL SOCIETY
OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

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PAST, PRESENT AND FUTURE

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PART ONE

GENEALOGY

APOLOGIA:

Of his lineage am I, and his offspring
By very line, as of the stock real. CHAUCER

The SLYS are no rogues; look in the
chronicles; we came in with
Richard Conqueror. SHAKESPEARE

VERBUM SAPIENTI:

The man who has not anything to boast of but
his illustrious ancestors is like a potato --
the only good belonging to him is under ground.

SIR THOMAS OVERBURY

* * * * * * * * *

PEDIGREE

AMERICAN FOREBEARS OF STANLEY P. SMITH - -

b. June 10, 1895, Detroit, Michigan

m. August 14, 1931, Fresno, California

to Marion Quinn

b. August 14, 1908, Jackson, Minnesota

daughter of Andrew Wm. Quinn (1877-1948)

and Mary Hanson (1875-1948)

issue:

Stanley P. Smith, Jr., b. June 24, 1932

Warren Q. Smith, b. May 15, 1937

both in Washington, D. C.

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STANLEY PHILLIPS SMITH

CONRAD H. SMITH
b. DEC. 30, 1863 DETROIT, MICH.
m. DEC. 11, 1891
d. JAN. 23, 1953 GROSSE PTE., MICH.

PETER SMITH
b. SEPT. 19, 1828 ZWOLLE, HOLLAND
m. JULY 13, 1853
d. JULY 7, 1904 DETROIT, MICH.
1844 TO BALTIMORE, MD. THEN TO DETROIT, MICH. FROM HOLLAND

HENRY HUYSER
b. MAY 11, 1793 BARENDRECHT, HOLLAND
d. MAR. 9, 1872 DETROIT, MICH.
c. 1860 TO MICHIGAN FROM HOLLAND

PETERNELLA HUYSER
b. AUG. 31, 1827 GROOTE LIND, HOLLAND
d. JUNE 1, 1879 DETROIT, MICH.

LYNTGE C. VANDERWAAL
b. OCT. 28, 1794 POORTUGAAL, HOLLAND
d. JUNE 8, 1851 DETROIT, MICH.
IBID

IDA C. PHILLIPS
b. NOV. 18, 1869 DETROIT, MICH.

JOHN PHILLIPS
b. SEPT. 12, 1840 TIVERTON, ENGLAND
m. FEB. 1869
d. FEB. 26, 1925 GROSSE PTE., MICH.

WILLIAM PHILLIPS
b. 1797, TIVERTON, ENG.
m. SEPT. 28, 1826
d. APR. 27, 1865 WILTON, ONT.
1842 TO WILTON, ONT. FROM TIVERTON, ENG.

MARY MOGFORD
b. 1807, CHEVITHORN DEVON, ENG.
d. SEPT. 21, 1903 WILTON, ONT.
IBID

AMANDA PARROTT
b. NOV. 4, 1839 ODESSA, ONT
d. MAR. 11, 1879 DETROIT, MICH.

JONATHAN PARROTT
b. FEB. 1790/1 NEW BOSTON, N.H.
d. MAY 18, 1881 ODESSA, ONT.

JOHN PARROTT (?)
b. SEPT. 1745 BOSTON, MASS.
m. JULY 13, 1769
d. JAN 13, 1830 ODESSA, ONT.

RUTH TREADWELL
b. AUG. 1750/1 IPSWICH, MASS.
d. DEC. 4, 1820 ODESSA, ONT.

RACHEL LOCKWOOD (?)
b. OCT. 1795
d. NOV. 2, 1849 ODESSA, ONT.

JONATHAN TREADWELL
b. MAY 31, 1713 IPSWICH, MASS.
m. NOV. 29, 1738
d. 1760 (?)

RUTH PATCH
b. DEC. 23, 1716 WENHAM, MASS.
d. POST 1762

JOHN TREADWELL
b. NOV. 28, 1670 IPSWICH, MASS.
d. DEC. 16, 1727 IPSWICH, MASS.

MARY FOWLER
b. 1680 (?)
d. OCT. 23, 1756 IPSWICH, MASS.

THOMAS TREADWELL
b. 1634 - ENGLAND
m. MAR. 16, 1664/5
d. 1718, IPSWICH, MASS.

SARAH TITCOMB
b. JUNE 22, 1640 NEWBURY, MASS.
d. (?)

THOMAS TREADWELL
b. 1605
d. JUNE 8, 1671 IPSWICH, MASS.
1635 TO DORCHESTER, MASS. FROM ST. GILES, CRIPPLEGATE, LONDON S/V "HOPEWELL"

MARY (TAYLOR ?)
b. 1605 - d. DEC. 1, 1685

WILLIAM TITCOMB
b. (?)
d. SEPT. 24, 1676 NEWBURY, MASS.
1634 TO BOSTON, MASS. FROM WILTSHIRE, ENGLAND S/V "HERCULES"

JOANNA BARTLETT
b. JAN. 29, 1610/1
d. JUNE 28, 1653 NEWBURY, MASS.

RICHARD BARTLETT
b. c. 1580
d. MAY 20, 1647 NEWBURY, MASS.
BY 1635 TO NEWBURY, MASS. FROM ERNLEY, WEST SUSSEX, ENG.

(?)

PHILIP FOWLER
b. DEC. 26, 1648 IPSWICH, MASS.
m. JAN. 20, 1672/3
d. NOV. 16, 1715 IPSWICH, MASS.

ELIZABETH HERRICK
b. 1647, SALEM, MASS.
d. MAY 6, 1727.

JOSEPH FOWLER
b. 1624 - ENGLAND
d. MAY 19, 1676 TURNERS FALLS, MASS.

MARTHA KIMBALL
b. 1624 - ENGLAND

PHILIP FOWLER
b. c. 1590 - WILTSHIRE, ENG.
d. JUNE 24, 1679 IPSWICH, MASS.
1634 TO BOSTON, MASS. FROM WILTSHIRE, ENG. S/V "MARY AND JOHN"

MARY (WINSLOW ?)
b. ?1 d. AUG. 30, 1659

RICHARD KIMBALL
b. 1595 - RATTLESDEN, ENG.
d. JUNE 22, 1675
1634 TO IPSWICH, MASS. FROM SUFFOLK, ENG. S/V "ELIZABETH"

URSULA SCOTT
b. ?1 - RATTLESDEN, ENG.
d. ANTE 1661
IBID

HENRY HERRICK
b. 1604, BEAUMANOR, LEICESTERSHIRE, ENG.
d. 1671
ANTE 1629: TO VIRGINIA THEN TO SALEM, MASS.

EDITHA LASKIN
b. 1614
d. POST 1674

HUGH LASKIN (?)
OF SALEM, MASS.

(?)

STEPHEN PATCH
b. SEPT. 12, 1680
d. 1748/9 WENHAM, MASS

RUTH STONE (?)

THOMAS PATCH
b. c. 1638 - SALEM, MASS
d. FEB. 19, 1721/2 WENHAM, MASS.

MARY SCOTT
b. (?)
d. SEPT. 26, 1723

NICHOLAS PATCH
b. 1597 - S. PETHERTON, ENGLAND
d. NOV. 1673 BEVERLY, MASS. (?)
1636 - SETTLED IN SALEM, MASS.

ELIZABETH BRACKENBURG
b. 1628 d. JAN. 14, 1715

THOMAS SCOTT
b. 1594 (BRO. OF URSULA, SUPRA.)
1634 TO IPSWICH, MASS. FROM IPSWICH, ENGLAND S/V "ELIZABETH"

(?)

FOWLER, JOSEPH (1629-1676)

Served as enlisted man with English army in King Philip's War (1E 75-6). As of February 29, 1675 he appears under Major Walderne's command. As of April 7, 1676 he is listed in Captain William Turner's command, under whom he fought and died in the "Falls Fight" (where Turner's Falls, Massachusetts is now located) on May 19, 1676 -- a bloody engagement in which over 200 Indians were killed and 37 of Captain Turner's men, including himself. (See G.M. Bodge: Soldiers in King Philip's War (1896), pp. 241-247, 250, 310, 414, etc.)

FOWLER, PHILIP (1648-1715)

". . a man of superior ability, and a merchant, deputy-marshall and attorney, left a good record. He strongly opposed the witchcraft delusion, was employed by the (Ipswich) Village Parish in its law suit with Mr. Parris, and in 1692 conducted the proceedings in court against the head and front of the witchcraft prosecution." (From D. Hamilton Hurd: History of Essex County, Massachusetts (1888), Vol. I, p. 553.)

PARROTT, JOHN (1745-1830)

"He was a sea captain; and served in the Revolution; resided in Beverly, Massachusetts, till about 1780, when he moved somewhere about 40 to 60 miles from Boston, Massachusetts, and finally settled near Odessa, Canada, with his brother James, who served on the British side in the Revolution." From Robbins' Treadwell Genealogy (1906).

The inscription on the Parrott family tombstone in the churchyard cemetery west of Odessa, Ontario, reads:

JOHN PARROTT DIED JANUARY 13, 1830 AGE 84 YEARS 4 MONTHS
ALSO HIS WIFE RUTH TREADWELL DIED DECEMBER 4, 1820.
AGE 70 YEARS 4 MONTHS.

Consistent with the Robbins' statement, in the South Essex Registry in Salem, Massachusetts, seven transfers of Beverly real estate are of record in John Parrott's name between 1769 and 1779, the final deed, under date of April 12, 1779, covering his "dwelling house" sold to "John Cabot Beverly Gentleman" for £1750 (in four of these deeds John Parrott is described as a "mariner" and in two his wife Ruth is joined), and in both the 1790 and 1800 censuses of Heads of Family living in New Boston (Hillsboro County), New Hampshire - 50 miles from Boston -- the John Parrott family is listed. It is a matter of family record that the Parrotts moved from New Hampshire to Ontario in the year 1803.

As regards service in the American Revolution, the only contemporaneous record known to exist which can be identified with his name relates to duty in 1777 as naval crewman on the Massachusetts Privateer, or State Ship, DUC DE CHARTRES, on a voyage to Nantes, France, via Charleston, South Carolina. John Parrott's service is listed from January 25, 1777 to June 10, 1777, under Alexander Wilson, as Master. (See Massachusetts Soldiers and Sailors of the Revolutionary War (1903), Vol. 11, p. 955; also Vol. 17, p. 558.)

PARROTT, JONATHAN (1790/1 - 1881)

In War of 1812 he served in Canadian army (1812-1815) as Private in 1st Addington Militia and remained active in the same unit as late as April 23, 1838, being promoted Ensign in 1822, Lieutenant in 1826 and Captain in 1828. In 1820 one-hundred acres of land in Ernestown were allotted to him on account of his war service. (From official records, Public Archives of Canada.)

Out of a family of 13 children born between 1823 and 1839 contact has been maintained up to the present between the progeny of Marcus (born in 1823), Minerva (born in 1824) and Amanda (author's maternal grandmother). Minerva, who married Isaac F. Asselstine, one of the proprietors of the well known Asselstine Woolen Mill, located south of Odessa, Ontario, died in 1928 in Kingston, Ontario, approaching her 104th year, -- then a legendary character in the area.

The inscription on the Parrott family tombstone in the churchyard cemetery, west of Odessa, Ontario, reads:

JONATHAN PARROTT DIED MAY 18, 1881 AGED 90 YEARS 3 MONTHS
ALSO HIS WIFE RACHEL LOCKWOOD DIED NOVEMBER 2, 1849
AGED 54 YEARS 1 MONTH.

PHILLIPS, JOHN (1840 - 1925)

Settling in Detroit, Michigan, as a young man, he apprenticed as a cabinet maker and, turning his talents to commercial show cases, he eventually, as John Phillips & Company, Limited, and using the trade mark "SILENT SALESMAN", owned and managed at Fort and Beaubian Streets one of the largest factories in the mid-west specializing in quality store fixtures. He was one of the pioneer suburban residents of Detroit's famous Grosse Pointe Lake Shore, where in 1881 he acquired (for $5,000.00) a twenty-one acre operating farm fronting on the lake at what is now in the six-hundred area of Lake Shore Drive in Grosse Pointe Shores. Here in the nineties overlooking the lake he constructed a substantial residence which he occupied until his death.

SMITH, CONRAD (1863 - 1953)

A native and life long resident of Detroit, Michigan, after completing grammer school he entered the grocery business of his father which, in partnership with his brother J. Henry Smith (1868-1940), became Peter Smith and Sons, Detroit's leading downtown wholesale and retail grocery firm. In 1904, selling his interest to his brother, he retired from the grocery business and for the remainder of his life devoted his business activity to personal investment in real estate and industry. Two particularly successful ventures were in association with William Lloyd Beamer: the organization of the Canadian Gas Company, Limited, which developed the important gas field in the vicinity of Leamington, Ontario, and the opening up by subdivision of a large residential area bordering Dearborn, Michigan, and the relocated Ford factory. In later life an absorbing interest became art and, benefiting in great measure from the friendly counsel of Clyde Burroughs, then Director of the Detroit Art Museum, he eventually acquired for display in his large Grosse Pointe home a notable and representative collection of modern American painting.

TITCOMB, WILLIAM (? - 1676)

Original settler and proprietor of Newbury, Massachusetts, he settled in 1634 in Quiscacumquem which in the following year was incorporated as the town of Newbury. He was a farmer, freeman June 22, 1642, selectman in 1646, and Deputy from Newbury to the General Court during two sessions (1655 and 1656), also a leader in church affairs. Inventory of his estate at death was reported as £572 - 2s. Caleb Cushing mentions him and comments on his distinguished progeny.

See J. J. Currier: History of Newbury, Massachusetts (1902); Caleb Cushing: History of Newburyport (1826), p. 102; Bartlett Forefathers, p 92.

COLLATERALS

BARTLETT, JOSIAH (1728 - 1795)

A descendent of Richard Bartlett (c. 1580-1647), of the fifth generation, was a noted physician of Kingston, New Hampshire, a Delegate to the Continental Congress and a signer of the Declaration of Independence, and first Governor of the State of New Hampshire. (Bartlett Forefathers, pp 8 and 241-2.)

HERRICK, MYRON (1854 - 1929)

A descendent of Henry Herrick (1604-1671), of the ninth

generation, was Governor of Ohio and twice American Ambassador to France (and host to Lindbergh on his famous Paris flight, 1927). The following quotation from a letter to a relative shows what a lively interest he took in his English ancestry:

> "I have visited Beau Manor Park, in Leicestershire, England, several times and have talked with Mrs. Perry Herrick, widow of William Herrick, who died during the war. The relics of Robert Herrick are in this house and a great number of Herricks are in the crypt of the church at Leicester which was built by William Herrick. The founder of the Herrick family's fortunes in England was a goldsmith and, as history recounts in the archives of the British Museum, 'was knighted for boring a hole through the Queen's great diamond, so that she might wear it on her neck.' This Queen was Elizabeth. Like you, I am deeply interested in the history of the family and am rather proud of its honorable record through several centuries." From T. B. Mott: Myron T. Herrick - Friend of France (1929), p. 304.

PARROTT, JAMES (1746 - 1821)

Born in "Boston Province", James Parrott (whose family name is reported historically to have been PERRET), at the outbreak of the American Revolution was a farmer living at Cambridge, Albany County, New York, and in 1776 he enlisted for service in the British army at Crown Point, New York. On August 20, 1777 he was commissioned a Lieutenant in Jessup's Loyal Rangers, serving in General Bourgoyne's campaign. On his military record is this notation: "A brave, intelligent man. Very fit for laborious service." In 1784 his name appears in a list of disbanded troops and loyalists settled in Township No. 2, Cataraqui (near Kingston), Ontario. In 1795 he was commissioned Lieutenant-Colonel in the Addington Militia and held this commission through the War of 1812 until resigning in 1815. (From personal file and records with Public Archives of Canada.)

Colonel Parrott was associated with the United Empire Loyalists, such as Richard Cartwright and other Stalwarts, who were the leaders in the settlement of the Kingston area. He built the brick Methodist Church on the fourth concession west of Odessa in 1792 and managed its finances. (From W. S. Herrington: History of the County of Lennox and Addington (1913), pp 159 and 164; and newspaper accounts.)

The inscription on the Parrott family tombstone in the churchyard cemetery, west of Odessa, Ontario, reads:

> COLONEL JAMES PARROTT DIED MAY 5, 1821 AGED 74 YEARS 6 MONTHS
> ALSO HIS WIFE MARIA LAKE DIED NOVEMBER 10, 1819 AGE 70 YEARS
> 3 MONTHS.

His estate passed to his brother, John Parrott (1745-1830), and his brother's children, - Colonel James Parrott leaving no issue or other heirs. In the Public Archives of Canada in Ottawa is an interesting commentary on how Colonel Parrott succeeded in persuading his brother and family to settle near him in Canada,

causing John to sell and partly give away his property "in Hampshire State where he was then very comfortably fixed".

SMITH, RAYMOND (1898 -)

Unmarried brother of the author, he maintains the Grosse Pointe family homestead on Lake St. Clair's shore at Kerby Road and in the tradition of his father has followed a career in finance and real estate investment. After graduating from the University of Michigan (A. B., 1920), he was for more than twenty-two years with the Detroit Trust Company, until World War II, when he resigned to undergo officer training and to serve as a Major in the Air Force. Since the war, besides attending to extensive personal and family interests, he has given generously of his time and money to numerous church, educational and welfare organizations, -- being particularly active in affairs of his University and of the Grosse Pointe Memorial Church.

LINEAGE D'OUTRE MER

BARTLETT LINE

According to the pedigree preserved at Stopham (on the Arun River near Pulborough, Sussex) Adam Barttelot, in the retinue of Brian, a knight, fought with William the Conqueror at the Battle of Hastings, for which service each received neighboring grants of land. Brian assumed the name Brian of Stopham. After several generations the Stopham male line failed and this estate through marriage merged with the Barttelot estate, -- a process later repeated as the Barttelot family succeeded to the ancient family estates of D'Oyley, De Tregoz and others. The Barttelot lineage, with its family seat at Stopham, is continuous in the male line, from the time of the Norman Conquest down to the present (see Burke's Peerage, 1959, p. 164). The Barttelots have been members of Parliament for the County from the earliest times and deserving mention among the notable ancestors are John Barttelot of the 14th century who, serving under the Black Prince in France, captured the Castle of Fontenoy (since symbolized on the family coat of arms) and his son, of the same name, who fought at Agincourt. In the 13th century chapel at Stopham are marble slabs, with inset figures of brass, showing the succession of Barttelots from John Barttelot, who was born early in 1300. Also at Stopham, where the spacious seignorial home boasts of one room of pre-Norman origin, is preserved the old parchment pedigree, detailing the family genealogy through five centuries (reproduced in Bartlett Forefathers, page 2). Richard Bartlett (changed from Barttelot), who settled in Newbury, Massachusetts, in 1635, was the third of four sons of Edmund Barttelot of Ernley who was a fourth son of Richard Barttelot of Stopham, as shown on the parchment pedigree.

FOWLER LINE

Although proof of parentage has not been established, American Fowlers who are descendents of Philip Fowler, who settled in Ipswich, Massachusetts, in 1634, and of Francis Fowler, who settled in James City County, Virginia, about 1635, by long tradition claim descent from the old and distinguished English family of this name which dates back to Norman origin and originally had the name FOWELERE. Historically, the family was seated in Buckinghamshire and its coat of arms of Herald's College accreditation dates back to the Third Crusade, 1190 A.D., and to the heroic service of a Richard Fowler of Foxley, County of Bucks, under Richard Coeur de Lion.

HERRICK LINE

The ancient family of the Ericks or Herricks derive their lineage from Erick, the Forrester, a great Scandinavian commander who raised an army to oppose the invasion of William the Conqueror. Erick is derived from the German ehr, honor, and rich, rich, -- rich in honor. The name changed from EIRICKS, ERIC to the form of HERRICK which is assumed in the middle of the 17th century. The English family is traced from Eric or Eyryk of Great Streton and of Houghton, Leicestershire. (From Holmes' Ancestral Heads of New England Families.)

Sir William Heyricke (or Herrick) of Beaumanor, Member of Parliament for Leicester, was born about 1557; moved to London in 1574, to reside with his brother Nicholas, then an eminent banker in Cheapside; attached himself to the Court, and for a considerable time resided constantly there. He was a man of great abilities and address, remarkably handsome, as appears by a small picture, still preserved, of him in his younger days; was high in the confidence of Queen Elizabeth as well as King James, and by honorable service to both, acquired large property. In the reign of the former soverign he was despatched on an embassy to the Ottoman Porte, and on his return rewarded with a lucrative appointment in the Exchequer. He died March 2, 1952/3 at age 96. (From Burke's Landed Gentry, 1939; page 1101.)

Sir William's fifth son, Henry Herrick, who settled in Massachusetts was born at Beaumanor, parish of Loughborough, Leicestershire, in 1604, a tenth generation descendent of Eyryk of Great Streton.

To this family belonged Robert Herrick (1591 - 1674), England's great lyric poet. He was the son of Sir William's brother, Nicholas, who died when Robert was only a year old, -- Sir William thereupon becoming Robert's guardian.

HUYSER LINE

Henry Huyser (1793 - 1872), with his wife and seven children,

immigrated to the United States from Holland about 1850, settling in Detroit, Michigan. He and his family, for generations, had lived in the vicinity of Rotterdam, and were descendents of the prominent Huyser family of Charlois where the first protestant church, dating from the 16th century, had been built by a Huyser ancestor and bore over the door the family coat of arms, (Field: silver; Double Eagle: black; Thistle: green; Crows: black). (From family records preserved by granddaughter Nella Smith Clark, 1866-1952.)

KIMBALL LINE

Richard Kimball who came with his family to the Massachusetts Bay Colony in 1634 is recognized in Burke's Landed Gentry (1939) as the founder of the American branch of the English family of this name. This family for many generations had a coat of arms recorded with the Herald's College in London and its historic seat was in Kimball Parish on the Scotch border in the County of Cumberland. The name is understood to be of Scotch derivation -- a corruption of "Campbell" -- and other English renderings are KEMBALL and KEMBLE.

PARROTT LINE

The parentage of the Parrott brothers, John (1745-1830) and James (1746-1821), is unfortunately clouded in obscurity. From the name it is likely that the family was of Welch origin. According to Holmes (Ancestral Heads of New England Families) the name in its various phonetic renderings is derived from PERAIDD, Wales, the sweet or delicious river, now the DEE. The old spelling of PERRET, as reported in the James Parrott commentary, makes intriguing the possibility of some affinity with the historic Welch family line which spelled the name PERROT. Most illustrious members of this family were Sir John Perrot (1527-1592) of Pembrokeshire (a Perrot only in name, as he was an illegitimate son of Henry VIII) and his son, Sir James Perrot (1571-1637), also illegitimate. It is at least only charitable to assume that no guilt attaches to any Johns and James of succeeding generations.

For an exhaustive study of the English antecedents of the Perrot family see: "Perrot Notes; Some Account of the Various Branches of the Perrot Family", by Edwin L. Barnwell, published in London, 1867, -- wherein the author recognizes the following variations in the spelling of the name: PEROT, PEROTT, PEROTTE, PARROT, PARRAT, PARAT and PERROTT.

PHILLIPS LINE

William Phillips (1797-1855) of Tiverton, Devon, England, where he had for 18 years conducted a tailoring establishment, in 1842 came with his family (wife and five children) to America and settled in Wilton, Ontario, a few miles north of Odessa. His father, of the same name, had been a British soldier in the Napoleonic Wars, serving under the Duke of Wellington, and was killed in action at the Battle of Waterloo. (From family records and personal testimony of John Phillips, 1840-1925.)

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* * * * * * *

AND HERE ENDETH THIS EGO SERVING EXCURSION

INTO THE GENEALOGICAL MAZE

In rerum Natura: No claim is made to an exhaustive research or professional qualification. The clues lead to infinity and in the nature of things even the most expert work, in any final analysis, could be but fragmentary.

By way of EPILOG we invoke the following ingenious rationalization of ancestor-worship by an unsung intellectual of yesterday (J. E. Park, 1879-1956):

> I am nothing but the head resident in the home in which my ancestors happen to be living at the present time. I sometimes stroll into my soul to visit them. In the center, I find a noble band drawn up ready for each day's work. There stands the old crusader in his armor, the Puritan martyr, the Pilgrim adventurer, and the solid phalanx of noble knights and squires, honest yeomen and laborers. There they stand, and their eyes flash back at me as though to say: "Here we are, Master. Command us whither you will!"
>
> These stand in the central campus of my soul. But soon my eyes begin to roam around the darker corners. I see there more ancestors who have not fallen into line. Lurking in the shadows around the edges I begin to discern them all. The lazy ones leaning up against the walls looking idly on; the snobbish ones with upturned noses in a group apart; I see to my astonishment the savage with paint and hatred on his face; and far away in the shadows at the back I seem to see one hanging by his tail to the trees of the forest.
>
> Then my work begins. I pass round the dark corner of my soul and bring these recreants forth and whip them into line. The lazy ones I haul forth by the back of the neck, squealing and whining, and I have been even known to go so far as Saint Paul and kick them into their places in the line. The brutish ones I set at the hardest labor. The snobs I jeer and ridicule until, for very shame, they have to join the ranks. The savage I fight and conquer, though often blood is drawn before the victory is mine.
>
> At last with every ancestor at my back I give the order, Forward, march! and we start off together for the day's work, every man in the ranks and the very monkey behind dragging a load. (As quoted in sermon of Lloyd C. Douglas, Sept. 2, 1928).

PART TWO

METAPHYSICS

From the obscurity of our origins, human introspection turns inevitably to the obscurity of our very existence. To enter upon such awesome speculation would seem out of bounds for we common mortals were it not for the scriptural admonishment that unto babes is often revealed what is hidden from the wise and prudent (XI Matthew 25). In any event the author makes bold in this little family undertaking briefly to summarize, as an act of personal confession, his religious and philosophical conclusions reached after much study and long reflection.

I. ON GOD

The heart of Christian theology is the doctrine of the Trinity -- a God single in essense but embracing three distinct aspects (hypostases): Creator, Redeemer (Logos) and Sanctifier (Holy Spirit).

Modern insight, encompassing evolution and space-time dimensions, would seem to demand a recasting of these hypostases into:

1. Animator of evolving humanity.
2. Source of human spiritual illumination.
3. Mystic synthecizer in the apotheosis of the universe.

Reflected in the human ego of you and me, each has its counterpart in our most sustaining of Christian virtues:

1. Faith -- in the oneness of Almighty God.
2. Hope -- as vanquisher of fear.
3. Charity -- emanating from human brotherhood.

The heart of philosophical speculation is the dialectical process -- which leads to the Aristotelian concept of an unmoved mover and a mystical trinity quite analogous to the theological trinity.

II. ON CHRIST

No person has had so great an impact upon the whole course of human history as Jesus Christ. Above all, he personifies the most revolutionary and vital of social principles: the equality before God of every living soul and the consequent brotherhood of all men. Of no less import, although a concept shared by all religion, has been the extent to which mankind has come through him to recognise that the most rewarding of all human experience consists in faith and in love of God.

That the Christian religion has survived through the centuries as the vehicle of Christian faith, notwithstanding its notorious history of superstition, bigotry and hypocrisy, should be proof conclusive of its divine mission. This history of unparalleled survival serves further to sustain the hope that eventually a truly catholic church may emerge, answering humanity's spiritual urge for agreement on Christ's basic ministry, - devoted to justifying virtue, overcoming fear, comforting the sick and befriending the poor.

III. ON MARX

"Ye cannot serve God and mammon." Though used by Christ in the individual sense, this is a Christian precept of universal application directed at mass, as well as individual, materialism. Marx, while excoriating the capitalists for their class materialism in a capitalist society, extols "the abundant life" as an end of socialist society. Whereas Christianity exalts the spiritual nature of both man and society, communism, while posing as the final, infallible, omniscient arbiter of human destiny, would transform man to want-free robotdom and to servile subservience under a totalitarian, depersonalized community pattern. Communism, in sum, consists of mass conformity generated by a messianic delusion under a monolithic dictatorship. The Marxian dream, -- most grandiose of utopias, so ingeniously rationalistic in terms of this world -- is but another deceptive mirage. Unto a withering Ceasar it would render all; unto God naught.

Communist materialism, like capitalist materialism, in failing salvation to the human spirit must ultimately yield to the basic tenets of Christianity.

IV. ON GOOD AND EVIL

Human life visualized microscopically from boundless time and space must appear as fragile and fortuitous as the most insignificant insect -- whereas visualized telescopically from the emergent ego of civilized man it is transformed into a complex creative phenomenon of limitless potentiality. In between is our present reality -- a fluttering, cyclical creature groping through a triple range of consciousness: (1) instinctive (or sub-conscious), (2) reflective (grinding out standards of expediency and morality) and (3) spiritual or "hyper" conscious (exhibiting flashes of the eternal order).

It is in the second range that the problem of good and evil seems to dominate human conduct. Man's so-called good or evil instincts, which go back to animal origins, take on the quality of good or evil (falling into a variable scale of plus to minus values) only as they come under the influence of man's judgment. Thereafter, man's value spectrum expands progressively with his social evolution, through the mobilization and diversification of his aptitudes, as the intensity and complexity of his satisfaction factor acts and reacts between the lateral bounds (or guide lines) of relative good and relative evil. Between Scylla and Charybdis man channels a course out of eternity into eternity. Mixed up with you and me in this incessant flow of humanity we see men of every shade and character, from the most evil to the most saintly, functioning collectively as the grist in God's mysterious sacrificial process of evolution. All who thus live, whatever worldly fate be theirs, contribute an indispensible, even if infinitesimal, part in God's inscrutable plan. Therefore, judge not your neighbors, that you be not judged: man's only hope of reward for virtue and understanding in this life is in the uncertain satisfactions of this life -- satisfactions which are nevertheless the very momentum behind evolution; in the hour of final reckoning the last among us is likely to be first and the first last. In the course of dodging evil and consolidating its gains man's reflective mind has achieved phenominal progress -- to the point where it envisages inter-stellar travel, computers to organize and evaluate all knowledge, and a world social order of peace and abundance. But will man take heed in the process and realize that no profit is to be had in gaining the whole world if his soul be lost in the frenzy of action? Here we are faced with life's ultimate <u>non-sequitur</u>, for once God is revealed death is ever denied.

At the basis of man's religious inclination is the fact that the average person, imbued with a reverence for life and natural wonder, experiences moments of oneness with his creator or the supernatural -- experience which is accentuated to a much higher degree in the more intense religious and philosophic minds; and this range of consciousness that lifts us beyond the realm of good and evil into a sensing of spiritual illumination is what has been described as the hyper-conscious range. Vulnerable as

this level of consciousness may be to skepticism, -- being highly susceptible to fraud, often indistinguishable from hallucination, unproved according to scientific standards, and shrouded communication-wise in vagueness and ambiguity, -- its claim to reality is, in fact, no less valid than that of our physical world, now reduced by science to whirling dust. Considering the limitations, man may be presumptious even to attempt to define his spiritual range of consciousness. However, religion and philosophy from time immemorial have so generally posited the transient character of life's earthly cycle, and its subservience to some supernatural power, that it has become almost a part of human nature to accept these general propositions. (Atheistic thinking is deemed not of sufficient adherence to challenge this statement.)

In religion there has been a tendency to project into eternity the good and evil aspects of human reflective consciousness and to imagine a future life, predicated upon a wrathful God, embodying conditions ranging from the horrors of Hell to the enchantments of Heaven. In philosophy we meet with concepts of eternity embracing many theories such as pantheism, monism, dualism, elan vital, etc. The only eschatological explanation which occurs to this unsophisticated interloper in the field is a feeling that we need to recognize in God both a father complex and a mother complex, -- human life being launched upon its earthly mission within the father complex, charged with a duty to do its best under the given circumstances; whereupon at journey's end the mother complex redeems it in compassionate consideration of any shortcomings along the way.

Once the tumult and shouting die, and the veil of death opens to eternity, what more likely heritage than a soul, humble and contrite, irrespective of earthly deportment! However dark the journey, praise be to any glimmers of light seen and reflected on its course.

V. ON MAXIMUM FULFILLMENT IN THIS LIFE

While popular recognition and acclaim constitute a satisfaction factor of prime importance in man's social development, as a gauge of true value it acquires diminishing importance with a maturing civilization. More and more the most enduring qualifications for man's uppermost hall of fame become inspiring leadership, nobility of character and wisdom schooled in humility -- as qualities basic to promoting the health, well-being and happiness of himself, his family and his community.

With unremitting zeal, both organized and individual, - through dedication to rules in religious and other orders or through the utopian speculation of great minds, - man seeks endlessly some absolute formula for ideal living. Out of this process of reasearch and experimentation are spawned great precepts, reflecting, if not encompassing, the ideal. They rise, as if in crescendo, from humble truisms to mighty universals. Take for expample: From Milton, "They also serve who only stand and wait"; then from Shakespeare, "To thine own self be true ... thou canst not then be false to any man"; and from Marx (in a lucid moment!), "From each according to his abilities and to each according to his needs". Perhaps as encompassing as any thought is that of Voltaire: The whole mission of man is to cultivate his own garden as best he can.

Between such ideal concepts of vague generality, and the remorseless reality of man's day to day living with trial and error, the saving grace (if one be so blessed) is a sensitive conscience -- that aspect of the human ego as precious in quality as it is mystic in origin.

VI. ON THE EVOLUTION OF THE SPECIES

Whether man's current life subject to sin, sickness and death represents "the best of all possible worlds" is an interesting philosophical speculation but not a premise to be deduced from any meager flashes of the eternal order so far apparent. The extremely remote origins of biologic evolution, now being fathomed by science, at least suggest a query as to whether man marks a maturing of the process or merely a way-point. My glimpse -- your glimpse -- of our universe of atomic ferment has its roots in all that has gone before -- is linked with all that is to come. Whether organic life had its origin in pre-planetary dust, gas and fire, or whether it bloomed on the earth's surface, being nourished by the warmth of the sun's rays, science will probably be guessing about forever; and likewise our feeble human ego has as little prospect of anticipating the ultimate process by which our species or our successors' may eventually merge with the spiritual in the final crack of doom.

VII. CREDO

The genus Homo leads a double life. Individually, he finds himself in a sort of obstacle race wherein toil, skill and chance all combine, each in proportions unpredictable, to determine the speed, endurance and success of the runner. Collectively, as self-perpetuating humanity, his evolving destiny presents an outlook equally frustrating: a grim and timeless struggle toward a more law-abiding, peace-loving, God-fearing world.

While engrossed in this here-and-now life of reality we fleeting creatures on this whirling little planet cannot, however, escape the mystery of its dreamlike unreality. Sages and prophets of all ages and races of men have striven this mystery to dispel. They have but magnified it.

Proceeding from these hows and whys of existence and passing over its many imponderables ("justice", "love", "truth", and the like) as if, perhaps, doomed to dialectics interminable, -- certain guiding postulates unfold to fix our bearings on life's uncharted course:

> Supreme among man's blessings on his earthly sojourn are nobility of character and profundity of intellect. . . Each reflects the degree of communion one achieves with the infinite, omniscient and soul warming spirit which is God . . . Communion with God is an ever present potential of conscious being . . . It takes on the quality of divine inspiration in persons who rise to the stature of God's witnesses -- who lead lives of faithful dedication to art or science, or of saintly self-abnegation devoted to the service of others, or of pure, soul-searching contemplation and research.

Wherefore, this credo:

> In this illusory life man treads no solid ground and knows no stillness till death; so being, how futile for science to aspire to spiritual orientation amid the eternal landmarks. It is enough that whatever his race, sect or station in society, man may, through virtue, wisdom and zealousness, come to sense the ineffable serenity of eternal life -- and find God.

GENEALOGICAL SOCIETY
OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

AND HERE ENDETH THIS LITTLE EXCURSION
INTO THE REALM OF THE ABSTRACT, FROM
WHICH WE PERFORCE RETURN TO HUMAN
BONDAGE -- THIS SERFDOM OF VANITY
AND VAGARY, - -

BUT NOW WITH HEART BUOYED UP
BY THE PROMISE OF LIBERATION.

* * * * *

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

Holmes: The Chambered Nautilus

APPENDIX

A. Forebears by Alliance: THE QUINNS

Time and space, alas, have decreed that the Quinn pedigree must constitute a separate opus. The author, however, cannot conclude without some brief tribute to the no less revered forebears of his better half.

Marion Quinn's father was Andrew William Quinn (1877-1949), -- for thirty years, before his retirement in 1942, one of the foremost bankers in California's San Joaquin Valley. Born in Faribault County, near Wells, Minnesota, after two years of law study at the University of Minnesota he gave up the study of the law to enter upon a banking career with the Jackson National Bank at Jackson, Minnesota, where he remained for six years until moving to California in 1909. During the next nineteen years he managed and organized various small town banks in the San Joaquin Valley -- at Corcoran, Exeter and Visalia -- until in 1928 his group of banks consolidated with the Bank of America chain of banks. Mr. Quinn thereupon became a Bank of America Vice-President and, until his retirement, had charge of its Fresno Main Office. His wife, Mary A. Hanson (1875-1949), also a native of Minnesota, was of Danish descent, her father having emigrated to the United States from Falster, Denmark, settling at Stillwater, Minnesota. She was a graduate of Carleton College and was a school teacher until her marriage in 1903.

Outstanding collateral relative was Andrew William Quinn's brother, James R. Quinn (1857-1930), a distinguished Minnesota lawyer and judge, who served as an associate justice on the Supreme Court of that state for two six year terms beginning in 1917.

The Quinn family is of Scotch-Irish origin, Andrew Quinn, father of Andrew William Quinn, having emigrated to America around 1850 from Tyrone County, Ireland. Quinn is one of the commonest Irish surnames and in Tyrone County, where one of the principal septs of this name had its origin, it occupies first place. The name is a very ancient one and early spelling variants included O'CUINN and CONN. (See Edw. MacLysaght: Irish Families -- Their Names, Arms and Origins. Dublin, 1957. pp 251-2.)

8. The Author: Transitional Involvement

SCHOOLING: Detroit public schools; University of Michigan, B.A. 1917; Columbia University, M.A. 1920; abroad 1920-1921 at Universities of Grenoble, Paris and Madrid, studying international law and languages; George Washington University, LL.B. 1928.

MILITARY SERVICE: World War I: 1916, Plattsburg Training Camp; October 1917 - August 1919, with A.E.F. in France on staff of Chief of Air Service, with final rank of Captain.

LEGAL CAREER: In Washington, D.C., 1921-1951 -- specializing in international law. 1925, served under U.S. Agent, F. K. Nielsen and British Agent, Sir Cecil Hurst, as Joint Secretary at Washington session of U.S. - British Claims Arbitration. 1927-29, Legal Adviser to General Jay J. Morrow, Commission Chairman, Tacna-Arica Boundary Arbitration. 1929-30, Special Counsel for U.S. in Butler claims before U.S. and Mexico Claims Commission. 1938-48, Legal Adviser to Latvian Legation (under Minister Alfred Bilmanis). (Letter headings which follow show succession of law office affiliations.)

Professional organization activity included: American Society of International Law (1934-49, Committee on State Department Publications; 1946-7, member of Executive Council); American Bar Association (1945-49, Committee on Pacific Settlement of International Disputes); D. C. Bar Association (1947-8, Chairman, Committee on International Law).

ASSOCIATIONS AND ORDERS: Phi Gamma Delta, Phi Delta Phi, University Club of Washington (President 1936, 1938-40), Society of Colonial Wars, Military Order of World Wars, Order of Lafayette, Order of Three Stars of Latvia (Commander's Cross decoration, 1938).

TELEPHONE MAIN 3209
CABLE ADDRESS "WILDEN"

WILLIAM C. DENNIS
STANLEY P. SMITH

LAW OFFICES OF
WILLIAM C. DENNIS
MILLS BUILDING
WASHINGTON, D.C.

1921 - 1929

STANLEY PHILLIPS SMITH
ATTORNEY AT LAW
MILLS BUILDING
WASHINGTON, D. C.

1929 - 1931

GOODWIN, SMITH AND HEAD
COUNSELLORS AT LAW

1931 - 1933

WASHINGTON
MILLS BUILDING
TELEPHONE NATIONAL 1390

CLARENCE N. GOODWIN
STANLEY PHILLIPS SMITH
JAMES DE KALB HEAD

CABLE ADDRESS "GOVPRACT"

CHICAGO
7 S. DEARBORN STREET
TELEPHONE CENTRAL 1825

CLARENCE N. GOODWIN
JAMES DE KALB HEAD

WILLIAM CULLEN DENNIS
COUNSEL IN INTERNATIONAL MATTERS

CABLE ADDRESS
"GOVPRACT"

CHICAGO OFFICE
7 S. DEARBORN STREET

GOODWIN, SMITH AND ELY
COUNSELLORS AT LAW
SHOREHAM BUILDING
WASHINGTON

1933 - 1935

CLARENCE N. GOODWIN
STANLEY PHILLIPS SMITH
NORTHCUTT ELY

WILLIAM CULLEN DENNIS
COUNSEL IN INTERNATIONAL MATTERS

CABLE ADDRESS
"GOVPRACT"

GOODWIN AND SMITH
COUNSELLORS AT LAW
SHOREHAM BUILDING
WASHINGTON

1935 - 1939

CLARENCE N. GOODWIN
STANLEY PHILLIPS SMITH

WILLIAM CULLEN DENNIS
COUNSEL IN INTERNATIONAL MATTERS

CABLE ADDRESS
"GOVPRACT"

GOODWIN, SMITH AND NEVILLE
COUNSELLORS AT LAW
SHOREHAM BUILDING
WASHINGTON

1939 - 1941

CLARENCE N. GOODWIN
STANLEY PHILLIPS SMITH
GEORGE W. NEVILLE

WILLIAM CULLEN DENNIS
COUNSEL IN INTERNATIONAL MATTERS

MUNTER, SMITH AND NEVILLE
COUNSELLORS AT LAW
SHOREHAM BUILDING
WASHINGTON

1941 - 1951

GODFREY L. MUNTER
STANLEY PHILLIPS SMITH
GEORGE W. NEVILLE

CONFER G. BAILEY

1951 -

STANLEY P. SMITH
COUNSELLOR AT LAW

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